1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5
Poya

Lista, 1879 b, p. 76; Roncagli, 1884, p. 776; Spegazzini, 1884, p. 237.) Bloodletting was commonly resorted to. The resin of Schinus *Duvaua dependens*) was chewed for health purposes (Muñiz, 1917, p. 214; cf. Pineda, 1914, p. 9). Guanaco bezoars were utilized for medicinal purposes (Musters, 1871, p. 126; King, 1839, 1:117, for bowel complaints). Like the *Puelche* and the *Araucanians*, the *Tehuelche* had numbers for "100" and "1,000" taken from *Quechua*.

POYA CULTURE

Most of our extremely fragmentary data on *Poya* culture are derived from Diego Florez de Léon (1898), Gerónimo Pietas (1846), Miguel de Olivares (1874), Gómez de Vidaurre (1889), and Menendez (*in* Fonck, 1900). The main passages from the first four are reproduced in full and their anthropological content critically discussed and interpreted by Vignati (1939 a; cf. also Latchman, 1929–30, 64:220–222).

Subsistence activities.—Food consisted of animals, birds, and certain roots from which a flour was made; later, beef. The two earlier sources, Florez de León and Pietas, made no mention of agriculture; Olivares (1874, p. 511) stated that the *Poya* had "a little grain" [cultivated by them?]; Menendez (*in* Fonck, 1900, p. 319), that the "Puelche" [probably *Poya*] of Lake Nahuel-huapí in 1792 had some quinoa, wheat, and barley, that they did not cultivate the ground, but that they used to throw seeds on the ground along streams and what came up was gathered by the first who came along.

Skin bags served as water containers. An alcoholic beverage was made of wild fruits.

Hunting and fighting weapons were the bow and arrow and bolas. Dogs were used in hunting. Horses and cattle were early introduced.

Shelters.—Tents were of skins.

Clothing and ornaments.—Clothing was made of guanaco, fox, and ostrich skins, and included a large mantle and a smaller pubic covering. One Indian, from inland, met by Florez de León, "had his nose pierced like the people of Perú" (1898, p. 256)—no doubt, with his septum pierced.

Transportation.—Inflated guanaco skins were used in crossing rivers on horseback.

Social and political life.—Not only polygyny, but also polyandry was permitted (Olivares, 1874, p. 511; Vidaurre, 1889, p. 301); when one husband went away hunting, the other took his place. According to Olivares (1874, p. 512), sodomy was practiced; so, too, father-daughter incest (ibid.), though not approved by public opinion. Each band had its own headman, with persuasive rather than mandatory powers.